

THE CATECHISM AND THE BIBLE.

No Church has a better formula of Bible doctrine than our own, as respects brevity, conciseness, comprehensiveness, clearness and strength. The Westminster Shorter Catechism in all these respects has stood the test of experience and the scrutiny of criticism for generations. All who examine it with unbiassed mind admit its excellence; those even who take exception to much of its teaching, yet concede it to be a model of formidable, compact and systematic statement—an almost perfect pattern of definition.

Its value to those who study and practice it is incalculable. They know what they believe, and their belief modifies their feelings, judgement and life. Intelligently received, they are ready to defend it as well as to cherish it, and live according to its teaching.

It tells them of "man's chief end," God's rule of faith and practice in "the Scriptures of the Old and New Testaments," the being and character of God, His requirements, the fall of temptation, "the Redeemer of God's elect," the way of life, justification, adoption, and sanctification; "the practical duties of life as contained in the decalogue and Gospel; prayer, faith and repentance, the privileges of believers in this life and that which is to come; God's kingdom and our relations to it, the several petitions of our Lord's prayer—in a word, it gives a condensed but complete summary of our relations to God and to man.

When we insist upon teaching this tried and excellent Catechism in the home and in the Sabbath school we are told: Let the Catechism alone, and teach the Bible. This sounds well, and takes with some persons. The position, however, assumes a conflict between the Catechism and the Bible, which does not exist in fact. We would have more confidence in this argument if it could be proven that the Catechism crowded out the Bible, or occupied a place in the affections, esteem and life above the Bible, or was not founded upon the Bible. Experience shows that in households and churches where the Catechism most dominates, there the Bible is most read, loved and obeyed. No people are better versed in God's Word than the Scotch-Irish, and yet no people are better brought up in the Shorter Catechism.—*Presbyterian Observer.*

PROFESSOR DRUMMOND.

Most of our readers know who Prof. Drummond is, a young Scotch Professor who is a leader in Evangelical Christian work as well as a leader in scientific thought. He was present at the Convention held by Moody for Christian workers at Northfield during the past summer, and regarding his work at that Convention we clip the following:

In answer to the frequent question, "Who has helped you most in this convention?" "Professor Drummond," was the universal response. Instead of constantly referring to Bible texts, to types and figures, he takes up the broad truths which lie behind the Bible, and lays down strong principles for the spiritual life which remain in the mind and influence the daily life of his listeners as the teaching of almost no other man there. Even Mr. Moody, who, by the way, was for two years aided by Professor Drummond in his Scotch work, takes notes of all his addresses, and openly speaks of the help they give him. At the close of an evening session, in which the speakers were limited to ten minutes each, Mr. Moody called up Professor Drummond, and expressed the feeling of all by adding, "You can talk all night, if you want to." His addresses on "Christian love," on "How to know the will of God," on "How to be like Christ," on "The spiritual law of cause and effect dealt largely with the man-ward side of religion, but were permeated by the thought that the only good a man can do in this world is simply what of Christ he can reflect upon it. At any informal meeting, where he was questioned as to his methods of work, which have been so successful among the students of Edinburgh University, some marked differences from our methods were elicited. He appeals to the intellectual rather than the emotional side, lays down principles, and rarely quotes Scripture, never "invades the personality of man" by forcing him prematurely to declare his intentions in public, uses individuals to work for individuals, and, lastly, never fails to follow up cases of awakened interest.

To be always intending to lead a new life, but never to find time to set about it, is as if a man should put off eating and drinking from one day to another, till he is starved and destroyed.—*Tillotson.*